

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.—NO. 24.

NEW YORK, SATURDAY, OCTOBER 13, 1855.

WHOLE NO. 180.

## The Principles of Nature.

From the Manuscript Record of Rev. J. B. FARRINGTON.

SPIRITUALISM IN NASHVILLE, TENNESSEE.

Continued from No. 174.

SPIRIT-COMMUNION AN EDUCATION.

We have many and varied proofs of this proposition, but we select the following because it is near to our observation. The writer of the articles that follow, twelve months since, found it extremely difficult to pen the briefest letter to his parents. Meanwhile he has become a more than ordinary medium for spiritual communications and healing, and writes with a facility and power such as commands the respect and commendation of the most advanced minds in our community. Modest, almost to timidity; of unobtrusive demeanor, he engages your interest and attention by every word he speaks, while the very spirit of cheerfulness and hearty good-will breathes its atmosphere wherever you meet him. I allude to GEORGE W. HARRISON, a youth of Nashville, Tennessee, daily engaged in active duties upon the streets and wharf of the city, and who, during his engagements, enjoys a regular intercourse with Spirit-minds, hears the music of their heavenly voices, receives their hourly advice in his doubtful experiences, and can, at almost any hour, set down and pour forth such strains of truth and hope as the specimens we give below. Of his age, I would remark that his beard has not yet

"Began

To bristle on his cheek, to promise man!"

His development has occurred almost entirely without the aid of a circle, or even a second party; while his experience is rich in the evidences, external and internal, of a high order of spiritual attendance.

J. B. F.

DRIFT'S LAWS REFLECTED IN MAN—AN EMBLEM OF FUTURE PROGRESSION.

Oh man! whose life is God, and whose destiny is linked with eternity, pause thou here in thy course, and permit the lofty conception of an unfolding Providence, to subdue thy nature to obedience. Divest from thee the attributes of a misguided nature, fraught with an error of fearful growth; but be thou free—yet free in mind and liberal in thy judging. The past ages present but fearful evidences of man's misdirection, when all the ennobling virtues constituting his true nature were almost entirely obliterated. Minds were influenced with such degrading motives as to cause martyrdom of the purest being that presides over humanity as one of their divine teachers. Divinity! thou inner life of each human soul, how seldom art thou left to expand untrammelled! And you, oh man, recognize no higher law than the one dictated to you within your church, and obey no precepts save those taught you by an ambitious leader whose mind, spiritually, may perhaps be more contracted than your own. Conscience, free and unbiased, is God's law bestowed on man; and its dictates are divine precepts which make man subservient to the will of his Heavenly Father.

You may call this infidelity, yet you prove not the assertion. You may persecute the supporters of this principle, as the Jews persecuted Christ, yet you place no obstacle to retard its advancement. 'Tis God's messenger, 'tis truth's vindicator, and 'tis man's spiritual compass that guides him to his destiny. Oh! that all would seek the kindred society of congenial thought. But time, though bearing in its mighty and rapid tide menaces marking ages of fallen and degraded intellect, will have emblazoned on its surface an emblem of illuminating brilliancy; peace, the offspring of divine affection, though smothered from existence by the bitter wranglings of selfish and discontented man, will be heard in the silent hours of millennial harmony, wafting heaven's exalted words of purity from the dominions of eternity; that each may feel a nearness to his God, and a universal sympathy towards his brothers. Could I speak in tones of thunder to my kind, I would arouse them from their sleep of listlessness, and beseech them to shake off the fearful shackles that have bound their race in misery, and bid them cooperate in the work that has already redeemed many from the dark thralldom of ignorance. I would tell you in tones of candor, that you know not how beneficial are the ties of mutual sympathy extended toward a common humanity.

We would not depreciate any doctrines that are truthful and have an ennobling tendency; yet we would have you investigate with a clearness of perception such as should characterize all the human family who have instituted within them the unquenchable spark of divinity, or who regard their capacities as above those of the brute. Man is placed on an eminence. Worlds of active yet inferior existences move at his command. He feels his strength, and his intuitive faculties point out to him his glorious destiny. His thoughts are ever expanding, and upon their immortal wings he is carried on, and ever on, into the realms of the infinite. "But," says one, "what proof have we of this?" I answer, the evidences are many. Look to thy birth—see there life but in its germ. But what is life? 'Tis God; and its very nature insures its eternity. But some would say, "I know the soul is immortal, but what proof have you of its eternal safety?" Its safety is its greatness. The law of the Deity is the law of progression from its birth to its transition, and is an evidence of its future life. Why should we debar Spirit of the privilege of advancement, when the most inferior atom contained in the universe draweth on to higher perfection? You would ask, how are we to obtain the advanced privilege of developing ourselves? I would suggest that you keep a free mind, and be not over careful in keeping contracted forms that are unhealthy to the growth of the soul; no man is thy guide, if the information he gives be not congenial. But study communion with thyself, and condemn not thy neighbor should he take a different path, lest in doing so thou mayest spiritually harm and debase thyself.

September 9, 1855.

DIALOGUE, THROUGH G. W. HARRISON.

[EXPLANATION.—The questions and answers were given through the same medium. He was frequently interrupted, but ever resumed at the word or sentence whereat he left off. All was given without a trespass upon his daily duties, at such moments of leisure, and whenever he was ready.]

QUESTIONS, as from a Spirit.—Look, earthly friend, what dost thou see?

MEDIUM.—I see before me many bright and pure countenances, that bespeak love to all, yet they seem to present a care-worn look. Their radiant, sunny faces portray anxiety.

SPIRIT.—Thou hast said truthfully.

M.—But why such troubled looks? Are not all the inhabitants of your bright sphere contented and happy?

S.—Within their nature reigns all peace. This care-worn expression is for others—for those in the normal state. Selfish feelings find no affinity within their breasts. They desire to instill the pure and holy thoughts of God, and engrave in the nature of all the spiritual influx of wisdom, truth and purity. But the dark and undeveloped mind rejects its own life and hope. Do you now comprehend, mortal friend, the cause of anxiety depicted on all?

M.—But why trouble yourselves respecting ungrateful mortals, that will not receive truth? Have you not the assurance that all will, in the end, receive it?

S.—Youthful friend, when wilt thou learn wisdom? Knowest thou not that earthly existence soon ends? It is but the momentary stay of the immortal Spirit, and if not developed, its advance and progression will be so much retarded when entering the superior state.

M.—But have they no recreations or enjoyment in your sphere, as in ours? How can you live cherishing the one desire when you perceive all your efforts rejected with scorn?

S.—Recreation has two meanings. The mortal definition, when carried out, is to make all unhappy for the accomplishment of their own selfish purposes. Recreation with an immortal Spirit, is seeking to make others happy. This is the aim of happiness in our blissful sphere. Hence, recreation and enjoyment with us is to elevate all. But you ask, Do we not tire? Mortals may tire; but the immortal spirit, never. Our duty is to enlighten all. This we seek, and if our purposes are successful, our highest recreation and happiness must come. Can you now perceive the difference between worldly recreations and the true, spiritual enjoyment? The immortal spirit never wearies, because its pure purposes tend to enlighten and advance all; to raise the fallen nature of man; to bring it up from groping in darkness and despair. We strive, if perchance we may cast the bright rays of wisdom and knowledge into dark and misguided minds, to point out to these the bright path of truth; to reanimate the degraded intellect of man that he may enjoy the pure, spiritual change of his eternal birth. O mortals, what a thrill of joy and pleasure runs through my soul, while worlds unpeopled, portraying my love and purity, crowd for utterance—

M.—But do I understand you to say, all will receive these pure and holy truths? Most deeply, by the vision you gave me, do I appreciate their fullness of meaning.

S.—Behold! do you not see a stream of electric life flowing in its many disseminating currents to the inhabitants of your sphere? Do not its pure branches encompass the whole earth, and cast its gentle influence over all? Yea; every country has within its boundary a part of this stream of truth, wisdom and spiritual love. A mighty revolution now agitates all countries, kingdoms and nations, and its rapid strides shall encircle all in peace and love.

M.—Do I understand you to say that Spiritualism will eventually mould all minds alike, before gaining its destined end?

S.—The soul is created by God alone. The mind draws its existence from the soul. Thoughts are the impressions emanating from the immortal soul within. You will understand me not to mean that evil thoughts and bitter feelings draw their existence from God; for impurity can not emanate from God. This idea is not established upon the law of order. You can not take out what is not in. You can not learn wisdom and purity from ignorance and wickedness.

M.—Explain: I can not understand why the mind becomes evil and wicked, if thoughts and actions owe their way to God or perfection.

S.—Thou understandest rightly what I wish to inculcate, and engrave it deeply on your mind. The impressions emanating from the divinity or soul, though pure when first entering the rudimentary sphere, are but the germ to be gradually expanded or developed. Instance the impressions we call Reason, Order and Mind, which attributes constitute what is termed the impress emanating from the Divinity. It enters the rudimentary sphere to become developed; and as impressions approximate nearer the desire for advancement, it distinguishes good from evil. But it is open to be operated upon by the evil influences that surround. If you mix pure water with impure, does it not partake of the impurity of the substance with which it came in contact? So the pure divinity created in you by God partakes of the evil of worldly appetites.

M.—But tell me, Spirit-friend, why surround that which is pure when first originating from God, by the evils you refer to, and thus stop the growth of purity and goodness? Why submit the gift from the great fountain of wisdom and love, to the contentious strife of mortals and the injustice of one man to another? For great, indeed, is the grossness of our mortal nature. I can now fully realize, and draw, the comparison between the inhabitants of earth and the pure and beautiful beings whose whole nature seems blended in love and purity, and whose sole occupation and desire is to raise the degraded nature of man and instill in his bosom teachings which will ultimately fit him as a dweller in the Spirit-land.

S.—Strive, O strive, mortal to obtain the bright future, which is so near your grasp! Know you not that evil is essential to good—to develop the spirit for its future greatness? The vicissitudes and trials of life on earth lead to the development necessary to that which awaits your immortal existence. Hence, were there no evil, where would be the incentive to good? Were there no obstacles surrounding, mortals would not appreciate the good that lies beyond them. The great Father has endowed all with proper capacities for discrimination between right and wrong. Have they not a superior reason within to guide them to good actions and to happiness? Look at a ship. Has she not a compass by which the skillful mariner may guide her on dangerous reefs and whirlpools, and thus save her from the fearful vortex of ruin? So also has the mind a compass. It is Reason. It points out the waters of peace and happiness, where no rocks lie concealed, and no whirlpools await for thy destruction. Then why cast aside this noble compass, to be tossed upon the tumultuous waves of evil, and driven by the changing winds far from the peaceful haven? These winds are as the momentary appetites and impressions of thy worldly nature, which ultimately wreck you in uncertainty, and depress the once buoyant and pure nature God instilled within you, while you grope your way in the midnight darkness of evil, ignorance and superstition.

M.—But I understand you to say, the mind is limited?

S.—The spiritual mind has limit; that is, its pure attributes, if not checked, will tend to one desire, which desire when consummated will lead to purity; for from purity emanates purity. Can you not now comprehend me, when I say the mind has a compass or limit? For without a proper discrimination, disorder will succeed order, and without order, inculcations are devoid of truth; and when truth is not brought to act, then originates error, and from error impurity. Canst thou not now perceive that superior mind has limit, while the inferior has no limit?—why—reason is smothered, and order is not its established principle, and truth is regarded as nothing? Hence without these principles of reason and order, in which are based truth and purity, how wouldst thou limit the mortal mind? The inappetible appetite succumbs or stops not for a compass to guide it; for its channel is wide and its attainments without a purpose.

M.—Then you would say man has a superior mind and an inferior one?

S.—The superior or spiritual mind is the instinctive feeling instilled into him from his mortal birth by God alone. The inferior is animal—the false impressions and appetites arising from his outward nature, diseased imaginations, caused by the constant depression of the Divinity, which gives ascendancy to the evil passions. Hence, if you have reason and keep it stagnant, you must receive influences directly contrary to your reason. Why marvel then, that purity becomes diseased? Trials surround you. Capacity is given you to judge for yourself, and if you make evil out of it, you should not attribute it to your Maker. Certainly none but an irrational mind reasons thus. But many reason not at all. When there exists no established law of order to govern the mind, it bespeaks irrationality in its strongest sense. Bigotry and irrationality are never congenial to reason. Except when you arouse the rational mind to judge between right and wrong, you are always ready to waver at the weak and versatile opinions of all. Learn the meaning of individuality, and you will see that God has shown partiality to none. All, yes, all have instilled within them, mind. Can you not observe that each consecutive mind given to man by the wise Creator, is but to preserve his individuality, which if properly preserved makes every mind an aid, and at the same time independent of another? Therefore all minds, if rightly developed, in the exercise of their own capacities, so preserve their identity as to break every fetter and leave the reason free in a field of unbiased action, to exercise in which not only develops you for eternity, but insures your happiness on earth, and establishes your power of discriminating between right and wrong.

M.—But is it not right to receive from divine teachers, independent of your mind?

S.—Mind feeds mind. If fed from an expanded one, you gain wisdom. If from a narrow one, you partake of evil. Here consult reason, and note always to what the inculcations you receive tend; and if they find affinity with your kind, and are congenial with what you consider rational, receive them; if not reject. To do this is to secure your independence as a mind, and this once gained you will accomplish much.

When independence is gained, mock reverence is detested. What matters it from what source you receive, if the pure truth be inculcated? It is the impress thou shouldst study, resulting from the source. Frees bear fruit. Fruit is the substance received or yielded from the tree. Yet you partake not of the tree but of the substance it yields. Yet each is essential to the development of the other. Even so is the fruit of the mind. It partakes of the results produced by its source. If the impression be favorable to the appeasement of the appetite, why be blinded by the machine or source from which it emanates? It is here that mock reverence gains the ascendancy. Then, truly, if you would learn wisdom, study principles. If God delegated it to one mortal mind, and denied it to another, then shouldst thou be led by others; for no reason would be engrained within by which to judge as to truth or untruth. Therefore all are endowed with mind. But if not exercised, the possessor becomes debased, and offers an insult to the Creator by rejecting the gifts bestowed upon all. But understand me not to say you should not receive the doctrines of other teachers; for some, indeed, promulgate pure and holy truths, which but bespeak a more expanded mind. But why are they more expanded? Because less biased. They receive all teachings that engender truth. They have not kept dormant the gifts within. They cultivate them, and proclaim the blessings or impressions resulting from them, far and near. Then judge ye the tree by its fruits. Judge the tabernacle by the light it holds and reflects. Do not deceive, if its external form be rough. There may be concealed a jewel within—a richer and purer ornament than can be purchased by gold; for riches may attract earth's treasures, but can not win the spiritual. They may satisfy selfish desires, but they bring not happiness or contentment. Truth alone is the talisman that gives you the pure and immortal gifts for eternity. Bring the mind to act consistently with the reason, and depart not from the limit of truth, and the ornament is secure, for 'tis heaven's own purest gem, and points out the path of endless happiness. Is it not worthy of an entrance into your breast? Say, O say, my earthly friend, ought it not to receive a welcome? 'Tis a fit emblem and guide for the immortal soul. Then, O man! be rational within thyself. Let the light of consistency never grow dim, but let it glow with intense brightness. Such are heaven's own attributes which distill their existence from the bright and immortal world. Exercise these capacities, and all is well. Seek truth regardless of the source from whence it flows. Truth ever elevates. It stores boundlessly the mind with wisdom and knowledge. It gleams from the exhaustless source of goodness and purity, and gives ample scope for reason's exultation.

Our friend gave us the above apparently without effort, and has written and spoken a small volume of similar appeals and instructive lessons, treasured by his family. We present the following as taken at random from his manuscripts, affording a specimen of his developing and hopeful promise. Who, we confidently ask, would not welcome a power which, through a pure-minded boy, could speak at will, in strains above the appeals of hundreds of pulpits and imitative presses? To me one of the great developments of spiritual intercourse, is that it places the purest and highest forms of education within the reach of ALL—even the most lowly. I want no better evidence that it is Divine.

GOD'S LOVE SUPREME.

Earth's misty maze o'erwhelmed all with its deep and sable gloom. The noisy strife of a busy world was hushed. All nature had sank to rest, and peace profound ruled all their souls. For sleep had enshined them within his dreamy grasp. The brilliant orbs of far-off worlds beyond glittered, and with silvery sheen, illumined mountain, hill and spire, breathing inspiration with their silent grandeur. The once black and ragged clouds that proclaimed a fierce tempest, had sped

"O'er a sea of boundless blue

Till lost in unending space from view."

Where once reigned supreme the mighty waves of a tempestuous ocean, was now a calm and peaceful lake, and no breath of wind ruffled the glassy surface of its depth beneath. Oh! what a true picture dost thou draw of human life! What a simile dost thou present to mortal view! When life-path is o'ershadowed by clouds of woe, despair lies at thy door, and fierce tempests of evil passion assail thy footsteps. When specters of gloom traverse the path of outer life, but for the solace of a single hour to quiet the tumult of the threatening

storm around, that hope may pass as a cheering light—a beacon—that life's traveler may flee from the desolate ocean to the calm and tranquil lake of peace. Oh! who can think that dreary deserts, parched with the burning sands of strife, could forever be the habitation of immortal life, until with woe and care man sinks to shame unending, and is forever damned! Oh, no! a brighter fate awaits thee beyond the gloom that intervenes between earth's misty pathway, and the portals of peace and love eternal, and heals with sweetest balm the wounded and the wearied soul. 'Tis thus the clouds of outer life disperse, and joy eternal shineth through the murky veil. 'Tis thus that blackest night transforms in pure and radiant day, and from the dreary desert breaketh a heavenly morn; and as the dew descends to kiss the flower, does this pure and flowing stream moisten the desert waste of worldly life. Already have these fertile spots increased, to quench the burning thirst of man, and lead his thoughts to God. To all his children of this earth, extended o'er the land and sea, from darkened clime to enlightened shore, the same pure love is shown. Then why offend thy brother's ear with thoughts that tend to make the blackest hell on earth, and transform the God of love into a fiend of hate, to exult o'er tortures that make thy blood as ice—that he should make this verdant earth—yes, and brilliant worlds afar, to be the prison of some doomed and wretched souls, until avenging hate, by his own hands, shall cast them forth in liquid fire! Why brand thy Heavenly Father with such heinous crimes? Dost thou not know there dwains a glorious day, and celestial ones are daily at thy side, and those thou once considered lost are sent from God's own throne to whisper wisdom, truth and love, and check thy passions when they lead astray from good? Yes, thou wilt listen to this bright immortal band, now by thee scorned, and where one proof presents itself, thousands shall appear. Like the golden rays of morning sun, when restoring day from night, shall this glad radiance shine, to guide the darkened ones to light. And as the morn approaches, brighter will the light supernal glow. Each soul will swell with rapture, love grow pure, and mercy involve thy inner self with all. This shall be their holy mission; heavenly visitations will be made to thee, to raise the erring, calm the fearful, teach all dejected natures truth, and will encompass in their circle darkened Egypt, belligerent Europe, and America's happy shore. In each nation, empire, kingdom, shall this current flow perennial!

Given May 20, 1855.

TO BE CONTINUED.

## THE SECOND BIRTH.

BY R. H. BROWN, MEDIUM.

ALL the medical attendants had given me up. It was night, and for hours I had tossed in anguish on my burning bed. A fever raged in my blood; intolerable pangs tormented me. The long, dark night crept slowly by. The moon, pale and wan, went down, and the cold and dreary darkness melted into morn. I heard the watcher's whisper, "He is dying!" A cool wind came and breathed upon me, and then a hand of ice seemed clutching at my heart. A sharp electric shock shot through my feeble frame, and my limbs tossed and quivered for an instant like the branches of a tree swept by a sudden storm. This passed away, and then all pain left me. A calm stole over my senses—a deep refreshing tranquillity, as sweet and holy as that which holds the shaded waters of a sleeping lake. I strove to speak. The crisis of my disorder is past, thought I; this delightful calm this sweet freedom from pain, what is it but the sure token of nature's victory over the fell disease which has so long tormented me! I strove to speak, but my tongue refused to obey me. I tried to press the dear hand I had in mine, but in vain; I sought to open my eyes and look my beloved in the face, but I was helpless. All my limbs were paralyzed; I could not move a fiber—I lay as motionless as a marble statue. I am very weak, thought I, but presently I will be stronger. So I lay resigned patiently waiting for the return of that vigor of which the violence of my disorder had robbed me.

The sudden transition from acute anguish to a state of calm and painless tranquility produced the most delightful sensations. Cheerful and contented in spirit, I lay dreaming of the future. The day-light grew stronger, and the sun shone brightly through the window. I knew this, though my eyes were closed, for a soft ray cloud floated before them, and I heard without the matin of the birds. The songs of the birds ceased, and all was silent save the distant tolling of a bell, which with a sweet and mournful sound fell faintly on my ear. It reminded me of the grave, and I thanked God who had broken the violence of my disorder and rescued me from death. At length some one came into the room. I heard their soft footsteps stealing over the threshold. They came and stood beside my bed; they folded my hands upon my breast, and then one said to the other, *he is dead!* The whispered words fell like thunder upon my ear, "he is dead!" Can they mean me? No, no; I am not dead. I thought of the tolling bell I had heard, and said to myself, it is some one else of whom they speak.

I listened; all was silent for an instant, and then I felt the tears of her I love falling on my face; her long, dark hair trailed upon my brow, and her kiss was on my lip. Sobbing, she fell upon my breast, and then the others whispered together and bore her away. Ah, now I knew that I was dead! For a moment all reflection was lost; amazement and wonder froze my faculties into inaction, but soon the instinct of reason awoke, and roused my mind from its lethargy. Dead! dead! Can I be dead? I asked myself. I tried to move, but my limbs were rigid and immovable as iron. I tried to ascertain whether my heart beat, but I could feel no sensation which indicated its action; and my hands, folded upon my breast, could not detect the slightest sensation. I was not even conscious of breathing. My chest was motionless, and my blood seemed to stand still in my veins. But I thought and reasoned as clearly as ever; I could feel when my body was touched; I was conscious of the draught of air from the windows open at my bed-side, and my ears conveyed with the greatest clearness and precision every sound which occurred in the room. The soft footsteps of those who stole about the

apartment—their whispered words—the ticking of my watch which lay on the bureau, and the faint tolling of the bell without, all were distinctly heard.

Gradually a terrible idea stole upon me. I tried to fight it off; but it would come and stand before me compelling my assent. *I am not dead, but in a trance, and, oh, God! they will bury me alive!*

Filled with horror, I again strove to speak—to cry out, to move, but in vain. My will was powerless, its scepter had been taken away, its commands were no longer obeyed.

For hours—it seemed years, I lay filled with terrible apprehensions; I listened to every sound, and my fears clothed the slightest noises with horrible significance. My imagination reveled in gloomy anticipations, and I pictured to myself again and again the terrors of a living tomb, and the fearful return to animation which awaited me in the grave.

They appeared my body for the tomb; despair took possession of my soul, and, yielding up all hope, I resolved to bravely meet my fate—suffer and die. This was followed by a feeling of apathy almost amounting to unconsciousness. How long I lay in this state, I know not; but after a time my attention was attracted by a curious change which was progressing within me. A cluster of beautiful colors, blue and purple, mixed with fringes of golden and silver light seemed floating before my closed eyes. A soft white cloud next appeared, which expanded and brightened, until by its light I beheld beaming over me, dim and indistinct, a form—it was the form of my beloved; but my eyes were closed and I could not speak to her. The light grew stronger, and at length the whole room wherein I lay dressed for the grave, was illuminated, and I beheld all things about me with the greatest distinctness, but my eyes were still closed, and I could not move hand nor foot. My wonder at this novel phenomenon was increased when I observed that my sight was not confined to the line of vision, or what would have been the line of vision had my eyes been open; I could see on both sides of me and behind me, through the back parts of my head, equally well, and at the same moment. But this peculiarity did not so much astonish me as another which now began to exhibit itself. The walls of my room seemed to grow transparent, and I saw the green fields without, and the groves, hills, dales and streams, for miles away, flashing in the light of day. All sensation had now left me; I no longer felt the tears that fell upon my face, or heard with my ears the words spoken at my bed-side, but I knew when they spoke, for I beheld the motion of their lips, and I understood what they said, for I felt their words sounding in my soul, like the silent voice of my own thoughts.

How long this strange state lasted I know not, but at length all things vanished. I no longer saw the form of my beloved, the room in which I lay, nor the landscape without; a bright, golden cloud seemed to overshadow them and me. I beheld them no more.

Then I heard a voice speaking from out of the midst of the cloud, saying, "Blessed are all the children of death, for they shall be redeemed."

I heard the words of the voice, and my soul was filled with awe within me, and I beheld amid the sea of golden light in which I seemed to float, an angel standing beside me; his eyes were fixed upon mine, and his hand rested upon my brow. A strange numbness seized all my members, and looking steadfastly on the eyes of the angel, I became unconscious, and knew no more.

Slowly I returned to consciousness. The same golden light floated about me, but soon it rolled away like a curtain. The angel was gone, and I was yet in the room where I "fell asleep." I stood upon my feet; beside my bed and upon it lay my body, cold, motionless and dead. Fear and surprise filled my soul; the novelty of my position terrified me. I knew not whether I was in the body or out of the body, whether the cold, pallid, motionless form that lay before me was myself, or whether it was I who stood upright beside, gazing upon it. I said, I will solve this mystery. That body which is my own will obey the mandates of my will.

I concentrated my mind and tried to raise the cold, dead form which, clad in the garments of the grave, lay before me. I tried, by the power of my will, to make it sit up and look about, but my will had no power upon it. I raised my hand to my head; ah! this body obeys the commands of my will; yet what am I, where am I? I exclaimed my soul in wonder and amazement.

Some one now entered the room—it was my brother. I advanced to meet him; I spoke to him, but he neither saw me nor heard me, yet I stood close by his side and might have touched him. I was perplexed and troubled—thoughts "beyond the reach of my soul" crowded upon me. I felt as though my reason was about to lose its seat. Then it was that I heard a voice saying, "Fear not, thou art born again." I turned and beheld approaching, with smiling countenance, one whose form I had seen long years before consigned to the silent tomb. He clasped my hand, a divine welcome fell from his lips, and he drew me gently away.

On! scribe of God's choosing, thou dost wield the mightiest weapon upon earth. Thou canst with thy pen grasp all the powers of man, and turn them all toward God. Limit not thyself by man's chains; snap asunder all that would stand between thee and the fountain of true knowledge. Always hold fast thy key, else perchance it may drop from thy hand, and thou wilt descend from thy high position sorrowing.—*Healing of Nations.*



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, OCTOBER 13, 1855.

## MAHAN'S MODERN MYSTERIES.

## CHAPTER IV.

THE AUTHOR'S "TEST PRINCIPLES" EXAMINED.

In this chapter it is our purpose to review the several propositions by which Professor Mahan proceeds to try the claims of the Manifestations to a spiritual origin. He is somewhat methodical in his general manner of treating the subject, but his perception of natural causes and metaphysical distinctions is confused and unreliable; his statements are often ambiguous, and his reasoning illogical; while his conclusions are, for the most part, carelessly and abruptly drawn. In his estimate of the phenomena, he neither follows ontological principles, nor does he strictly respect the dogmatic authority of the speculative, scholastic theology. He exhibits a desire to preserve friendly relations with the world and accredited science, on the one hand, and the church and popular divinity on the other. These counter attractions keep him about as far from Heaven as he is from *terra firma*. To determine the nature and source of the phenomena, he proposes to apply his own arbitrary rules, which are neither clearly expressed nor understood. This is a complete inversion of the true order. The facts of Spiritualism are not to be tried by the standard of this or that man's opinions, nor can we reasonably expect to determine their source and significance by a vague statement which, at best, is but the sepulcher of an idea.

With this brief introduction, let us proceed, *seriatim*, in the examination of the author's "test principles." That the reader may as far as possible perceive and comprehend the grounds of his argument, we will quote in full, and in their proper order, the several propositions which constitute his platform.

I. No facts occurring in the world around us, are to be referred to any supernatural or *ab extra* spirit-causes whatever, which facts can be accurately accounted for by a reference to causes known to exist in this mundane sphere.

It is difficult to infer the author's intention, or his real position from this statement. He talks about natural, supernatural and spiritual things, in such a vague way that we are left without any definite conception of his idea or purpose. He speaks from a cloud, and leaves us to guess where he is and what he is there for. A dark, crooked and unfrequented path may be quite as safe as any other, if the traveler finds it necessary, above all things, to elude pursuit and to escape observation. There is certainly no approach toward the light in the foregoing statement, and for the present we are left to feel after the author in the dark. His first proposition is quite too indefinite, as it appears to the philosophical mind, either to serve the author's purpose, or to convey any distinct impression of his meaning. He uses terms so loosely, that scarcely a single idea is precisely expressed. How many things, for example, the Professor is disposed to include in "this mundane sphere," we know not; the province of natural law is nowhere defined; and the *ab extra* spirit-causes—such as are allowed to exist in foreign parts, but not permitted to show themselves about here—are neither named, numbered, nor located. This leaves us ample room to conjecture what we please, but as this wide field is not yet "fenced in," we can scarcely hope to confine the proprietor to his own premises, though we may venture on the experiment.

The last part of the proposition under review may be supposed to materially modify what precedes it; but the qualifying clause, probably, was not designed to limit the general scope and purpose of the whole, so much as it obscures the meaning. If we are right, number one of the author's "test principles" may be more clearly expressed thus: *None of the phenomena cognizable by the senses, as exercised through corporeal organs, are to be referred to supernatural causes, or to any spiritual agency superior to the unintelligent forces of the natural world, and the powers of the human mind in its mundane relations.* Nature, in these days, has become a powerful institution, especially since the advent of Odyse. Nevertheless, our author manifestly believes that Nature has limits somewhere—that certain things which men attempt to conceive of or talk about, may reasonably be supposed to transcend the capacity of what are usually denominated natural forces, and hence are to be comprehended in the writer's realm of the "supernatural." He does not pretend to deny that certain *ab extra* spirit-causes do exist, but he totally rejects the idea that they produce any such mysterious effects as are now constantly occurring on the natural plane of our existence. It is true that such causes were once operative within "this mundane sphere." In primeval ages God ruled the world; wonders were performed by ministering Spirits and Angels, and men were inspired from supernatural and divine sources. But, according to this professed Christian philosopher, no facts in these days are to be referred to *ab extra* spirit-causes. All such causes have done operating in this region. The Spiritual Powers have leave to retire, and busy themselves in shaping the embryonic forms of new systems, and in training the adolescent worlds that are not yet qualified to take care of themselves. As for this world, it is supposed to be able to go alone; the children of men can inspire themselves now, or go without inspiration, and Nature is so far developed as to work the greatest wonders without extra force or spirit—without God!

Thus far, if our author's Theism does not attempt to limit the Divine existence to the past, it aims ostensibly to circumscribe his present dominion. Prof. Mahan is chiefly disposed to venerate the God of history and tradition. He doubtless believes that the Deity we read of had directly something to do with the government of the natural world, at one time; but that for all practical purposes he was long since virtually superseded. It is no mistake of ours that the enemies of Spiritualism entertain such irrational and irrelevant ideas of the Supreme Being and his administration. But we are deeply surprised that men claiming the authority of a Divine commission to expound the spiritual mysteries of Judaism and Christianity, can for a moment imagine that nature and man are not constantly dependent on superior and more Spiritual Powers. If they are not, what does this author mean by the Providence that "controls natural law?" and pray what, in his judgment, is the use of prayer?

But let us pursue this point in our inquiry a little further. If men cater for the enemies of truth, in the name of Philosophy, and under the garb of Religion, we desire to know precisely where they stand, and what they are doing. The world has a right to see them in their true position. Now, where is this author, with respect to his real views of natural and spiritual things? Does he comprehend in his idea of Nature all that is positively essential to the being and preservation, the orderly operation and harmonic development of the entire economy of physical existence? If he does include so much, then Nature and God are essentially one in his philosophy, and the author himself is a Pantheist. If, however, his definition of Nature comprehends less than this—more especially if it only includes

the forms, functions and relations of external objects, the conclusion is irresistible that a *supra-mundane, intelligent, and Divine power—an ab extra Spirit-agency, is constantly required and universally exercised throughout every department of the natural world.* Indeed, without this perpetual infusion of spiritual principles into physical forms, all things would die. The light of each central sun would be extinguished; vast systems of worlds, like withered leaves and unfertile fruits, would shrivel and fall, and all space become one boundless sepulchre!

II. No facts are to be referred to any particular supernatural, or *ab extra* Spirit-cause, unless they are of such a nature, that they can be accounted for upon no other supposition.

Here the writer again recognizes the distinction between the natural and supernatural, but does not attempt to define their respective limits. This proposition suggests an important question, and the answer seems likely to reduce our author's second "test principle" to something less than a cipher, so far as it is presumed to be adapted to his present purpose. Now, this is the question: "Is the human soul or Spirit comprehended in Nature? Does it appropriately belong to the department of natural things? or, is it supernatural?" For all the purposes of this criticism, we are quite indifferent respecting the decision. Our reverend friend may answer *ad libitum*. He may assign the human Spirit a place in either one or the other of the two great departments of Being—we care not which—and he will be equally sure to expose the fallacy of the second principle in the foundation of his argument. If he is pleased to decide that the Spirit in man belongs to the *supernatural* creation, he will therein recognize the presence and action, "in this mundane sphere," of beings gifted with supernatural powers; and accordingly, he must admit that the operations of the human Spirit, through the body and on the objective forms and substances of the natural world, are so many illustrations of a power that is above Nature. This point in our argument may be briefly comprehended and clearly illustrated by the following brief syllogism:

1. Men are known to possess and exercise in this world—in a greater or less degree—certain occult powers, supersensual perceptions, and "Spiritual gifts," which demonstrate their relation to a transmundane existence.

2. Man, in his interior or spiritual nature, is supernaturally endowed and instructed.

3. Admitting the truth of the foregoing propositions, it necessarily follows that many things which men are accustomed to do and to experience, during the continuance of the life on earth, may be properly referred to what our author denominates supernatural or *ab extra* Spirit-causes.

On the contrary, if it be affirmed in answer to our question, that the human Spirit is more properly included in the *natural* creation, it will plainly appear, that in referring certain occult phenomena to the agency of human beings, in a spiritual state, we do not refer such phenomena to *supernatural*, or *ab extra* Spirit-causes. This, also, will admit of a syllogistic demonstration, thus:

1. Men have souls or Spirits in this world, and are capable of exercising, under a variety of circumstances, the mysterious powers of the spiritual and immortal nature.

2. The human soul belongs to the *natural* creation.

3. Therefore, in referring the mysterious phenomena of our time to the Spirits of men, we assign natural causes for their occurrence.

Now, President Mahan will not attempt to question the truth of the first or major proposition in either of the foregoing examples. Indeed, a large portion of his book is essentially devoted to an illustration of the idea we have thus briefly expressed. The second or minor proposition must be accepted in one case or the other, for the obvious reason that the human Spirit is necessarily either natural or supernatural. Finally, if the first and second propositions be admitted, the acceptance of the third—the conclusion, is rendered inevitable.

III. When particular causes are known to exist, all effects within and around us are to be attributed to such causes, effects resembling and analogous to those known to proceed from such causes, effects especially which occur in circumstances where such causes may be reasonably supposed to be present.

The objectionable features of this proposition are so well disguised that the statement appears fair at first sight; but on reflection, we discover that it is rather specious than sound. Effects are the outward signs or sensible expressions of their specific causes. Subtle elements and silent forces are thus revealed to us in the pictorial illustrations of a wide-spread natural symbolism. The fallacy in the foregoing proposition consists in the assumption that similar effects proceed from the same causes. It is important to observe that similar effects do not indicate the presence of identical but of analogous causes. What if a large proportion of the spiritual phenomena resemble, in some of their essential features and aspects, other facts—already ascertained to depend on mortal agency, or on the dynamics of imponderable substances. This is precisely what we might reasonably expect to find, inasmuch as all material and spiritual creations are intimately connected with each other, and co-related to the same Infinite First Cause. But when we enter the wide sphere of subordinate causes, and their specific effects, we find them innumerable and infinitely diversified. And here it is only by a close observation of the several particulars wherein they are either similar or dissimilar, that we are enabled to make a scientific classification, and to trace outward and sensible phenomena to their interior and invisible laws.

It is well known that the facts of Spiritualism are plainly distinguished from those which more appropriately belong to the department of physical science. Moreover they have so many peculiar and striking characteristics, that they were at first almost universally rejected, without so much as a respectful notice. Especially did the scientific classes and the clergy not only dispute the real facts, but they boldly denied the possibility of their occurrence. Professor Mahan knows this perfectly well, and yet he assumes that such facts are easily accounted for without going beyond the sphere of external nature, and the unaided operations of the human mind on earth. If they are, indeed, so extremely natural (using the word with the usual limitations), why have they encountered such a general and determined opposition? Are the people generally, including our teachers of science, art, literature, morals and religion, so sadly perverted that they can not recognize the normal manifestations of natural principles? Nay, we can not believe this. The human faculties are essentially adapted to the perception and comprehension of natural facts and laws. The truth is, the spiritual phenomena embrace a number of distinct classes of facts, each of which will admit of a precise description. Not one of these has been satisfactorily accounted for by those who have attempted to theorize on material grounds. Very few among the theorists have possessed either the ability to reason, or the disposition to be just. They have thought that Nature was out of order; they have vainly presumed to revise her laws by their scientific and theological standards; and—as if determined to rival the heathen in folly and absurdity—they have even insisted on referring the facts to "some undiscovered law of Nature, as the superstitious Athenians blindly consecrated a temple to the worship of "the unknown God."

IV. Even those facts for the occurrence of which no mundane causes, at present known, can be assigned, are not to be attributed to any *ab extra* causes whatever, or to the agency of disembodied spirits, when such facts are similar and analogous, in their essential characteristics, to other facts which once appeared equally mysterious and unaccountable on any mundane hypothesis, but for which science subsequently discovered actual mundane causes. Such facts manifestly lie in the track of scientific discovery, and we must suppose them to be the result of mundane causes, which are yet to be discovered, though at present unknown to us.

The position of our author, so far as it is defined in his fourth test proposition, is a most singular one for a Christian minister to occupy. He assumes that if any new facts occur, the causes of which are as yet unknown, we must pertinaciously resist all attempts to refer them to spiritual sources, so long as we can trace a distinct analogy between them and any other facts which have been accounted for on purely natural principles. They may differ from all merely physical phenomena in many essential particulars. On the other hand, these facts may conform in all respects to the known characteristics of certain intelligent beings, whom we have long and intimately known, and to whom they plainly manifest the relation of effects to causes; but we are required to reject all such claims. The author says, "Such facts manifestly lie in the track of scientific discovery, and we must suppose them to be the result of mundane causes, which are yet to be discovered." The "unknown cause" may claim to be a Spirit, and talk to us as friend with friend; it may take hold of the great forces of material nature, and suspend the consequences of their action; it may exhibit a mysterious insight into the secrets of the dead; it may paralyze our mortal bodies, leaving them apparently lifeless, and at the same time bear our unshackled spirits upward and away into the "heaven of heavens;" it may dissipate the midnight darkness, and even come visibly to us in human and angelic forms, clothed with the immortal splendors of their deathless estate. All this has thousands repeated; and yet, Rev. Professor Mahan would have them reject the evidence of their own senses, and uproot, from their inmost souls, a conviction that is strong and deep as the love of life. According to this author, it is most important for us to purge our souls of all that we know of heaven or of our immortal life, and of spiritual and divine natures. This done, only one thing remains. We must all wait patiently to discover "mundane causes," having dismissed the radiant throng from our presence with less ceremony than is due to mortals.

V. To establish the claims of Spiritualism, its advocates must show, (1.) that the facts which they adduce are wholly dissimilar and unanalogous, in their essential characteristics, to any facts resulting from any mundane causes, and (2.) that the occurrence and characteristics of these facts can be accounted for, but upon one exclusive hypothesis, the agency of disembodied Spirits. If similar and analogous facts do arise from purely mundane causes, it is a violation of all the laws and principles of science and common sense, to attribute these phenomena to any *ab extra* cause whatever.

This whole statement is utterly preposterous. In order to sustain the claims of Spiritualism, we certainly can not be required to show that the facts are in no way analogous to any other facts that ever occurred on earth, and were found to have been produced by unspiritual causes. The author's assumption that this is properly demanded at our hands is absurd to the last degree. There is an obvious analogy between the phenomena of animal and vegetable life. Now, if we are disposed to insist on the reality of animal existence, must we first prove that animals are in all respects unlike plants, and that they in no way resemble anything else in God's creation? We presume not. In fact, should any man seriously offer such a suggestion, among men of ordinary intelligence, he would be laughed at. And yet the first President of Cleveland University gravely proposes what is still more repugnant to reason. He would not only have us prove that different genera have no likeness; but he insists that there shall be no resemblance in the phenomena produced by beings of the same genus and species. According to our author, the *Spirits of departed men must say and do things which are "wholly dissimilar and unanalogous, in their essential characteristics," to anything that men were ever known to say or do before, or we have no evidence that they are Spirits or men at all!* And such is the false philosophy and slipshod logic which Spiritualism encounters in Theological Seminaries and Universities! Precisely here, on the very ground of the author's objection, may the claims of Spiritualism stand unmoved forever. It is because the *Spirits say and do so many things that clearly display their individual habits of thought and action, and illustrate the attributes and incidents of their life on earth, that we are forced to acknowledge their presence and to respect their claims.*

Our author concludes his statement of "test principles" with the following brief paragraph, in which he complacently assures us that they are all correct and unanswerable.

The validity of these principles will be universally recognized as self-evident. Their applicability, as fundamental tests of truth, to our present inquiries, is equally manifest and undeniable. Their validity has been universally acknowledged by Christians, in reference to all miraculous attestations of the claims of Christianity to a Divine origin and authority.

On the several propositions discussed in this chapter, Professor Mahan founds his argument. In an important sense they constitute the law by which this mock trial of Spiritualism is regulated. These are the "principles" which are said to "be universally recognized as self-evident." Is it not rather "self-evident" that they are all false? If "their validity has been universally acknowledged by Christians," it follows that a cordial acceptance of these principles "as fundamental tests of truth" is one of the conspicuous signs whereby Christians may hereafter be known and distinguished. But if what this Christian divine says of all Christians be true, we must express our unfeigned regret that they are weak in faith as they are deficient in good sense. We have only a word more at this time. So long as such principles are employed in testing our faith and, consequently, our claims to discipleship, we must be resigned to occupy a place with those whose reason and moral courage have rendered them infidel.

Better Remain in the Country.

We frequently receive letters from young persons in the country, who desire to obtain situations in the city, and to this end ask our advice and assistance. It is seldom that we have it in our power to aid such persons by securing for them a desirable situation. Our observation of life in the city and country leads us to infer, that the chances of most young men—we speak especially of those who are under age—are, in many respects, better in the country than in the city, unless one has strong and influential friends in town on whose counsel and assistance he can confidently rely. A great city is a sort of *maelstrom*, in which many young experimenters in life are swallowed up and lost, mentally, morally and financially. It is doubtless better for the youth of both sexes to remain in the country until their principles are well defined and established, and their habits so formed that they are capable of resisting the influence of fashionable follies, and the specious temptations which beset the young in the great city. If it be true, as some suppose, that the devil travels through the country "seeking whom he may devour," it is still more manifest that he has a decided preference for a metropolitan residence. He operates on an extensive scale in the most populous places; especially in New York he supports a large establishment, and has a great number of servants, some of whom wear "the livery of heaven."

At present known, can be assigned, are not to be attributed to any *ab extra* causes whatever, or to the agency of disembodied spirits, when such facts are similar and analogous, in their essential characteristics, to other facts which once appeared equally mysterious and unaccountable on any mundane hypothesis, but for which science subsequently discovered actual mundane causes. Such facts manifestly lie in the track of scientific discovery, and we must suppose them to be the result of mundane causes, which are yet to be discovered, though at present unknown to us.

## LETTER FROM MISS JAY.

The following brief but interesting letter from Miss Emma Frances Jay, came by the last foreign mail steamer. It breathes her own earnest spirit, and is alike beautiful in sentiment and expression. Doubtless by this time the writer is on her way home, and will probably arrive before the first of November.

No. 9 BURTON CRESCENT, LONDON,  
September 21, 1855.

DEAR FRIENDS IN AMERICA:

This morning I feel an irresistible desire to address the numerous readers and friends of the SPIRITUAL TELEGRAPH. Its friends are my friends, and I feel no hesitancy in claiming their attention for a few moments, after this long absence and unbroken silence. We may not number our friends by the few who grasp the external hand, or smile approval on all our thoughts and acts. The true soul—the soul in sympathy with universal interests, has a more liberal standard than this, and recognizes every lover of truth and humanity as its friend. There have been times since I left my native land, that tears of loneliness (not regret) dimmed my vision; distance veiled the loved ones at home, and my absent spirit sought not the way to stranger hearts. But while thus draped with shadows, with the curtains of night around me, the Angels have unsealed the fountains of inspiration in my own soul, and taught me that only he who wears the crown of thorns, bears the cross, and if need be, dies upon it for the sake of Humanity whose representative he is, can be truly great and Christ-like, or justly claim the sympathy of his brother man.

During the budding spring and blooming summer—the time passed amid the clouds and sunshine of this foreign land—I have learned, oh! so truthfully, that America is not alone my home; or her noble sons and gentle daughters, my only brothers and sisters. I have realized most deeply that the universe—nature, all beings and things, though measureless in extent, and infinite in value, dwell in my own soul. All the God-like powers that ever adorned the wisest and loftiest of our race have at least a latent existence in my spirit, while all the weakness and error that may lead to darkness and ruin, environ my pathway. I look to our favored nation as including in its wide embrace a greater number of those whose sympathy I may justly claim, and whom I may proudly, yet humbly, call my friends, than all the world beside; yet I have found true hearts among the people of France and England, and they too are mine in the sacred sense which true friendship implies. Not for the few days I may sojourn within their here, not merely for the brief period of earthly remembrance, while their kind greeting and tender adieu vibrate on these nerves—but forever. Kindred souls know no time, space nor separation—no past, no future, but the Spirit; and to-day my life is joyous with the many warm greetings you will give me when I return to toil and to sing with you whose lives are consecrated to freedom and reform.

I have visited Paris, and held converse with the living history of centuries both there and in London. How much I have seen that is beautiful and sublime I can not here rehearse. You must not measure the magnitude of all these things by the growth of my spirit. Nevertheless, what has not elevated and expanded my soul, I have not seen, nor sought to see. If we gaze even on the grandeur of planetary systems and the unrivaled splendor of the stellar heavens and see no beauty there; if no emotions of adoration and praise, inspired by the wisdom of the Divine Author, thrill the soul's slumbering chords, we do not see—indeed we scarcely live. The heavens and the earth present their glories, though some men are blind. The universe echoes with God's voice, though some may not hear. If we make His dwelling-place only in the highest heavens, instead of our own souls, eyes and ears will not enable us to see, and though living we shall be emphatically dead.

The progress of Spiritualism is less marked in these countries than the gradual emancipation from sectarian slavery. As a medium, I have been passive, resisting no opportunity to do what I could for truth; and, for the little which has been accomplished, I am fully repaid for spending the summer abroad, and hope I shall be stronger to meet on my return the highest wishes and anticipations of my many dear and generous friends. If prospered I shall be with you by the last of October, but whether we meet here or beyond, may we strive together for the true life—the greatest achievement of man!

Yours in truth,  
EMMA FRANCES JAY.

## DUAL CHARACTER OF BOOKS.

SIXTH the general introduction of the new philosophy, it has been admitted by the best minds that many books have a dual character not known at the time of inditing them, even to their authors; others by intuition are so constructed. Thus we find the story of Sam Slick may be read, either as a mere Yankee story, or as a more erudite work on Political Economy; for no essay ever produced more fully elucidates the phases of individual character consequent upon colonial governments as off-shoots of monarchies, than does Sam Slick, as represented by the *blue noses*; while the power of observation which takes the place of education with the peddler, is equally the consequence of republican institutions. Nor does the contrast rest here, for the judicature of Canada, and the causes of these differences, are fully set forth and discussed.

Many histories have this dual character, for while they portray the facts they also give an intuitive discussion of the causes. Truthful history is seldom found without this peculiarity.

With the Bible this truth is pre-eminently observable, and any well educated Deist who reads the Bible and afterwards becomes converted to Christianity, will, when reading the Bible again, discover that the evident beauties and instructions which then appear palpable on its face, were overlooked at his former readings. Throughout we find the Scriptures so constructed as to give new thoughts and truths at every reading subsequent to new phases of progression.

This must be true of all inspired writings, or they would lose their usefulness in a single generation, instead of presenting new beauties to progressed readers. Who can read Swedenborg without perceiving that much of his writings has only been understood within the last century? Did Shakespeare or his peers understand all the beauties and dual character of his writings as they are now understood by the best German critics? Mental philosophy has occupied the students of Germany more than those of other nations, and many thousands of words added to their language, register the truth that a corresponding number of ideas consequent upon progression in this science, may now have expression; and these new thoughts were born with the corresponding words to express them.

All this we offer as a prelude to a truth with which we are strongly impressed in relation to the Poems of T. L. Harris, and particularly his first Poem, "An Epic of the Starry Heavens." At a first reading we adjudged it as many of the newspaper writers have done, but we have since found profit in a second, third, and fourth reading, each of which readings have shown us more conclusively its dual character, until we now see and know it to be one of the best and most didactic instructors to the true Christian and believer in spiritual truths.

We may possibly be better understood by the following proposition, viz: suppose the title page to be removed from several

copies of this Poem, and that a new title page for each be substituted. Let one read "Deity as he should be understood by man," another, "Love; its use and signification as applied to divine things;" another, "Truth as taught by Christ and his apostles;" and indeed many other titles might be thus selected. Place these copies so altered in the hands of different readers, none of whom shall have seen the previous title, and each will find that the subjects set forth are fully treated, and rendered more understandable than they would be without the titles thus prefixed. Indeed, when read with a determination to comprehend the author, and to fully appreciate the instruction intended to be conveyed by the Spirits who inspired the medium during the dictation and previously—it will prove to be a standard for the thinker, and a guide to the inquiring soul.

## Spring Garden-street Institute, Philadelphia.

OWING to an unusual multiplicity of other duties that have lately been claiming our attention, we have unintentionally omitted an earlier notice of this most excellent school for young ladies, situated at the south-east corner of Ninth and Spring Garden-streets, Philadelphia. The Misses BURN may be confidently commended as possessing every endowment necessary to qualify them for their position as its Principals, and those who wish to bestow upon their daughters a substantial, elegant and thorough education, can do no better than to place them under their charge. Among the branches taught in this Institution are Etymology, Arithmetic, Grammar, History, Physiology, Botany, Algebra, Rhetoric, Natural and Moral Philosophy, Ancient and Modern Languages, Drawing, Painting, Embroidery, and Music. The Academic year is divided into two sessions, commencing on the first Monday of September and February, and continuing each five months. The terms for resident scholars range from \$12 to \$20 per session, and for those boarding in the family, \$140 per session, including tuition in English and French.

## FREE LOVE AND SPIRITUALISM.

We are indebted to Judge Edmonds for a copy of his letter on Free Love and Spiritualism, addressed to the *New York Evening Post*, which we are happy to lay before our readers.

TO THE EDITORS OF THE EVENING POST:

Gentlemen:—Since my return from the country, where I have been spending some portion of the summer, my attention has been called to an article copied into your paper of the 21st of August, which reflects so seriously on the religious faith which I, in common with many others, have embraced and do dearly cherish, that I am confident you will not regard me as impertinent or intrusive in seeking an opportunity to defend that faith from the imputation thus cast upon it.

The article I refer to professes to be an account of the "Ceresco Union," so called, and of letters from Mr. Warren Chase and Mr. T. L. Nichols, defending the principles of that "Union," as legitimately flowing from Spiritualism and tending to the doctrines of Socialism and Free Love, and in which it is said, among other things: "Of course, as Fourierists, or Individualists, or Spiritualists, they repudiate marriage as an arbitrary institution, and accept more or less the 'free-love philosophy.'"

It may be, for aught we know, that these gentlemen and their associates of the "Ceresco Union" do entertain the doctrines here imputed to them, but I utterly deny that they are or can be doctrines embraced by any "enlightened Spiritualist," or that they can find any warrant in the pure and elevating teachings of the spiritual philosophy.

Spiritualism has from the beginning had to encounter much of misrepresentation from its opposers, and it is not to be wondered at that it should also have to encounter much real injury from its professed followers. As long as we were few in number and generally contemned, there was but little inducement for insincerity, to covet our wealth and profess our doctrines; but as our numbers are rapidly augmenting all over the country, we must not be surprised at our experiencing the fate with which even the pure religion of Christ has been visited by pretenders. Nor have we a right to expect, amid the difficulties and discouragements attending the inauguration of a new faith, that all who are willing to embrace it, can be at once imbued with a full knowledge and understanding of all its sublime and beautiful truths, however honest may be their purposes or intelligent may be their search after truth.

The most patient, the most unflinching and the most intelligent of the investigators of Spiritualism know full well, that we have but entered on its threshold—that as yet the great object has been to demonstrate to man the reality of intercourse with the Spirit-world—that with but few and comparatively inconsiderable exceptions, naught else has yet been attempted—that a few only of the general truths have been given which may yet flow from the exhaustless store-house of the Spirit-world, and that the intelligence which is directing this mighty work is pausing in its revelations until man can, by realizing the existence of spiritual intercourse, be fitted to receive them.

This fact comes to us from numerous sources, and it has been to the most judicious, long a source of deep regret, that so many in their haste have jumped at conclusions before the teachings could be finished, and thus substituted their own imaginings for the truth as it is in God. But much as we may lament this, how can it be avoided, so long as the instruments used are of necessity imperfect, and give to others as imperfect as themselves that which has unavoidably thus a taint of earthly imperfection? It is unhappily true that thus it is, that much which Spiritualism would teach has been perverted. But is it sound philosophy thence to infer that nothing good can flow from it? that because the ignorant and un instructed are so used as instruments, because to declare that no good can come out of Nazareth? That because some believers misunderstand the teachings, therefore the teachings are wrong?

May we pronounce the mission of Jesus a failure because one believer betrayed him and another denied him? Was the mission of the Apostles to give of the Spirit by laying on of hands, an error, because one of their followers offered money for the gift? May we denounce the decalogue because the Sadducees deemed it lawful to bear false witness for his neighbor, and unlawful only when it was against him? May we turn with scorn from the Christian religion, because within the last eighteen hundred years, fools and fanatics have at times perverted or misconceived its holy teachings?

Yet such, unhappily, is the rule by which the superficial observer measures our faith. And the fault is not entirely his; we are ourselves somewhat to blame for this, and it becomes us to beware how, by our inconsiderate haste, we give ground for this grievous misunderstanding of us.

I have seen men—and women, too—who, on being told to give to the world, without fear, the truths revealed to them, have deemed if their duty to abandon all temporal duties, and devote themselves to that task alone; and I have had it urged upon me by some over-earnest zealots, that because I could speak and write, therefore I should abandon my profession and my family, and surrender myself entirely to the work of preaching the new faith. It took time to enable these people to understand that our religion was one that entered into every act of life, and tended only to make us careful to perform every temporal duty. So, too, I have seen those who on being taught that there were errors in the sectarianism of the day, were disposed to make war on all religious forms and ceremonies; and it was something of a task for them to learn that John Knox was not the wisest man in the world, when he tore down the churches in order to root out Romanism from Scotland.

So, too, I have met with those who, being taught to abhor the domination of a religious hierarchy, could find no refuge but in a hostility to all order or religious government, and it would require time and perhaps experience to teach them that anarchy is ever the legitimate parent of despotism.

So, too, I have encountered those who, lamenting the injurious effects of a great inequality of wealth, of power, of position and of social condition among mankind, have deemed there was no redress but in a community of property, and they have had to try the experiment before they could learn that such a state of things is utterly incompatible with man's nature, and in conflict with his duty to his fellow.

And I have heard and read of those who, on being taught the fundamental principles of Spiritualism, to love God and our neighbor as ourselves—better than ourselves—have honestly deemed themselves obedient to the Divine command when they yielded rather to the animal than to the spiritual impulse of affection. With such, to learn their error, would doubtless be a work of time; but even when time is performing its task, and they are learning that it is no merit with them to love that which is attractive to them, but that obedience to the command consists in loving that which is repulsive—not merely in loving the fair and beautiful, but loving the ugly, the decrepit, the poor, the diseased, the wanderer from the path of virtue, the drunken and degraded among our fellows—blessing them that curse us, doing good to them



that hate us, and praying for them which despitefully use us and persecute us.

Our beautiful faith does indeed teach us to be free in our love and to extend it to all mankind—the young and the old—the bond and the free—the fallen and the repulsive—and that not for our own gratification, not for the indulgence of our own selfish propensities, but from our love to God—from obedience to His law, and from our desire to attain that purity without which we cannot behold or approach nigh unto the Father.

Oh! how sad is the mistake of those who teach that that obedience can be, without crucifying the man within us! How unhappily are they deluded, who supposed that the law of "Love one another" can consist in any thing else but purity of life and thought! How wretched is their condition, who thus smother the innate promptings of the like in innocence beneath the smoldering fires of mere earthly propensities! And how dangerous are those teachers, who thus, whether honestly or otherwise, inculcate principles that tend to man's debasement, and not to his elevation, and that bring around him a pervading influence that will sink him deeper and deeper day by day!

No! such are not the doctrines of Spiritualism. Such are not the teachings of the bright intelligences now hovering high unto us, and who have left their happy homes in the far distant realms of the blessed to assist in the mighty work of the reformation of man.

Pardon me for speaking thus earnestly. I would not willingly offend any, but I would defend a faith, inexpressibly dear to me, from a misconception so injurious and so justly injurious in its influences upon others.

NEW YORK, October 1, 1855.

J. W. EDMONDS.

## NEW YORK CONFERENCE.

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.  
SESSION OF OCTOBER 3.

DR. WARNER, the first speaker, explained the objects for which the New York Conference was instituted, as he thought it desirable that they should be distinctly understood and strictly adhered to. The past, however, had afforded abundant proof that many who attend the meeting do not comprehend those objects.

The meetings were originally instituted by men, honest, and intensely earnest, in the pursuit of the truth, and nothing but the truth, in relation to spiritual manifestations. They have been conducted in this spirit for the most part; but there have been occasions when such was not the case, owing to the fact that the nature of the meetings had not been well understood. They were not instituted for the purpose of attacking individuals, or existing institutions, whether these institutions be social, political, or religious. In the opinion of the founders and sustainers of these meetings, it is no part of true reform to pull down and destroy, but to build up; because they look upon the existing errors of society as absolutely necessary, until they can be displaced by well established, well demonstrated truths. The object, then, of these meetings is not to tear down the houses people live in, but to build new houses, with such improvements that they will be induced, of their own accord, to move out of their old ones, into these new ones. We have no right even to do an individual good against his will. We have no right to force an opinion upon any one. We have no right to dictate to another what truths he shall or shall not receive.

Our business is to demonstrate, in a positive way, what truth we can, and leave its acceptance or rejection to the free choice of those to whom it is presented. Everything of a denunciatory character must be strictly excluded from meetings of this description, whether relating to individuals or institutions. This is a doctrine of true charity. And the speaker earnestly hoped that in future, the meetings would be conducted in such a spirit.

DR. WARNER proceeded to say that it should be borne in mind that these meetings do not belong to any one individual, or any number of individuals, but that they belong to the public—to the world—to be used, of course, in a specific manner. It is the duty of those who speak, to confine themselves to the facts of Modern Spiritualism. From this platform none are excluded, but the meetings are just as much one man's as another man's, and no one need offer an excuse for participating in them, provided he observes the rules which have been laid down for their regulation. The speaker sincerely desired to see more persons take part in them. Many with whom he had been in the habit of conversing, had facts in their possession, which he knew would be very interesting to all present, and he earnestly entreated these persons to make it a matter of duty, to relate those facts before the meetings. He again recommended the exercise of charity, and urged all to avoid anything that might be construed into an attack upon existing institutions, or upon individuals, since there can be no true progress in relation to Spiritualism, or any other subject, so long as denunciations are indulged in.

DR. WARNER then referred to what he considered an interesting subject, which was brought before the Conference on the Sunday previous, in relation to the communication of intelligence by Spirits, independent of the medium, or any other person in the circle. A stranger attended, on that occasion, that although he had for some time been an investigator of Spiritualism, he had not been able to come to the conclusion that the matter communicated was not derived from his own mind, the mind of the medium, or the mind of some other person in the circle. The position of the stranger, the speaker thought was not understood. Several persons presented facts bearing upon the subject, which demonstrated conclusively the power of Spirits to communicate independently; but the gentleman wanted to experience that kind of evidence in his own person; and his object in saying what he did, was to show that he had not, during his investigations, witnessed facts demonstrating the independent origin of spiritual communications.

The speaker believed that most persons who have devoted themselves to the investigation of Spiritualism, have been in the same predicament and have been unable to decide, from the facts of their own experience, whether there is or is not such a thing as independent spiritual communication. To such he would say "go on with your investigations." When he himself arrived at that point, he still kept on, until he experienced satisfactory evidence on the subject. He was, like most others, exceedingly skeptical at first, but considered it his duty to account, upon known principles, for all the facts that presented themselves to his mind; and consequently he resisted the spiritual hypotheses until he experienced facts that transcended any known hypothesis in science, and it is absolutely impossible to resist it longer. His first impression was that it was a trick, and his next impression was that it was not a trick. The next impression he had respecting it was that it was some kind of sensation from the body, not understood; it was a voluntary or involuntary intelligence connected with the mind of the medium or some other member of the circle; so he demanded as a test, that the manifestations should be in his own room, with his door locked, and with nobody in the room but himself, reasoning that if the communicating power was Spirits, they could as well produce the manifestations in his room, with no one present but himself, as with a medium. In answer to this reasoning, the Spirits said "we can." He then inquired of them the conditions they wished him to conform to, promising to comply with them as nearly as he could, thinking it but fair that he should do so. He was directed to sit alone, and be passive, freeing himself from all seated opposition in regard to the subject. He continued to do as directed, till he had unmistakable manifestations in his room. And he believed that any individual who will pursue the subject of Spiritualism earnestly, perseveringly, and enthusiastically, will be able to elicit evidence which will satisfy the utmost extent of his skepticism.

The speaker closed his remarks by relating the fact that appeared in the twenty-third number of the current volume of the SPIRITUAL TELEGRAPH, under this title—"DEATH CORRECTLY ANNOUNCED BY SPIRITS."

DR. HALLOCK narrated a circumstance illustrative of the manner in which truth explained itself, and in evidence of genuine Spirit-communication. On one day of the previous week, a gentleman from west of Iowa city called at his house, where the subject of Spiritualism was introduced. Although his western friend belonged to the Methodist Church, and was opposed to spiritual manifestations, and knew nothing of them, and consequently believed nothing about them; he said he was willing Spiritualism should be true, if it was true, and professed to be without prejudice. Thereupon the speaker invited him to go and listen to Mr. Harris on the next Sunday evening, and he went. On Monday evening he requested Dr. Hallock to go with him where he could witness some manifestations. Feeling impressed that the man would get some satisfactory evidence on the subject, Dr. H. went with him to the room of Mr. Conklin, where they found circumstances and conditions favorable to the accomplishment of their purpose. The gentleman referred to quietly seated himself at the table, and arranged his method of testing the subject. The first communication he received was the name of a deceased relative, of whom no one in the circle knew, except himself. With the consent of the power communicating,

he prepared a series of questions on small pieces of paper, all of which were answered satisfactorily, except one, which contained the name of the state in which he friend died, which he said was not answered correctly. As soon as he made this statement, Mr. Conklin's hand seized a pencil, and wrote—"My dear brother (or nephew), He escaped my memory that I died in Ohio," and the Spirit apologized for the mistake, and then signed his name in full, besides mentioning the names of a number of the gentleman's other relatives, and circumstances connected with them, which no person, except himself, in the city of New York, could have known.

This interview aroused in the gentleman's mind a question as to the origin of the intelligence he had seen manifested, "which great question," said the speaker, "must of course be settled as we have settled it in any thing else but purity of life and thought!" How wretched is their condition, who thus smother the innate promptings of the like in innocence beneath the smoldering fires of mere earthly propensities! And how dangerous are those teachers, who thus, whether honestly or otherwise, inculcate principles that tend to man's debasement, and not to his elevation, and that bring around him a pervading influence that will sink him deeper and deeper day by day!

No! such are not the doctrines of Spiritualism. Such are not the teachings of the bright intelligences now hovering high unto us, and who have left their happy homes in the far distant realms of the blessed to assist in the mighty work of the reformation of man. Pardon me for speaking thus earnestly. I would not willingly offend any, but I would defend a faith, inexpressibly dear to me, from a misconception so injurious and so justly injurious in its influences upon others.

NEW YORK, October 1, 1855.

J. W. EDMONDS.

DR. WARNER proceeded to say that it should be borne in mind that these meetings do not belong to any one individual, or any number of individuals, but that they belong to the public—to the world—to be used, of course, in a specific manner. It is the duty of those who speak, to confine themselves to the facts of Modern Spiritualism. From this platform none are excluded, but the meetings are just as much one man's as another man's, and no one need offer an excuse for participating in them, provided he observes the rules which have been laid down for their regulation. The speaker sincerely desired to see more persons take part in them. Many with whom he had been in the habit of conversing, had facts in their possession, which he knew would be very interesting to all present, and he earnestly entreated these persons to make it a matter of duty, to relate those facts before the meetings. He again recommended the exercise of charity, and urged all to avoid anything that might be construed into an attack upon existing institutions, or upon individuals, since there can be no true progress in relation to Spiritualism, or any other subject, so long as denunciations are indulged in.

DR. WARNER then referred to what he considered an interesting subject, which was brought before the Conference on the Sunday previous, in relation to the communication of intelligence by Spirits, independent of the medium, or any other person in the circle. A stranger attended, on that occasion, that although he had for some time been an investigator of Spiritualism, he had not been able to come to the conclusion that the matter communicated was not derived from his own mind, the mind of the medium, or the mind of some other person in the circle. The position of the stranger, the speaker thought was not understood. Several persons presented facts bearing upon the subject, which demonstrated conclusively the power of Spirits to communicate independently; but the gentleman wanted to experience that kind of evidence in his own person; and his object in saying what he did, was to show that he had not, during his investigations, witnessed facts demonstrating the independent origin of spiritual communications.

The speaker believed that most persons who have devoted themselves to the investigation of Spiritualism, have been in the same predicament and have been unable to decide, from the facts of their own experience, whether there is or is not such a thing as independent spiritual communication. To such he would say "go on with your investigations." When he himself arrived at that point, he still kept on, until he experienced satisfactory evidence on the subject. He was, like most others, exceedingly skeptical at first, but considered it his duty to account, upon known principles, for all the facts that presented themselves to his mind; and consequently he resisted the spiritual hypotheses until he experienced facts that transcended any known hypothesis in science, and it is absolutely impossible to resist it longer. His first impression was that it was a trick, and his next impression was that it was not a trick. The next impression he had respecting it was that it was some kind of sensation from the body, not understood; it was a voluntary or involuntary intelligence connected with the mind of the medium or some other member of the circle; so he demanded as a test, that the manifestations should be in his own room, with his door locked, and with nobody in the room but himself, reasoning that if the communicating power was Spirits, they could as well produce the manifestations in his room, with no one present but himself, as with a medium. In answer to this reasoning, the Spirits said "we can." He then inquired of them the conditions they wished him to conform to, promising to comply with them as nearly as he could, thinking it but fair that he should do so. He was directed to sit alone, and be passive, freeing himself from all seated opposition in regard to the subject. He continued to do as directed, till he had unmistakable manifestations in his room. And he believed that any individual who will pursue the subject of Spiritualism earnestly, perseveringly, and enthusiastically, will be able to elicit evidence which will satisfy the utmost extent of his skepticism.

The speaker closed his remarks by relating the fact that appeared in the twenty-third number of the current volume of the SPIRITUAL TELEGRAPH, under this title—"DEATH CORRECTLY ANNOUNCED BY SPIRITS."

DR. HALLOCK narrated a circumstance illustrative of the manner in which truth explained itself, and in evidence of genuine Spirit-communication. On one day of the previous week, a gentleman from west of Iowa city called at his house, where the subject of Spiritualism was introduced. Although his western friend belonged to the Methodist Church, and was opposed to spiritual manifestations, and knew nothing of them, and consequently believed nothing about them; he said he was willing Spiritualism should be true, if it was true, and professed to be without prejudice. Thereupon the speaker invited him to go and listen to Mr. Harris on the next Sunday evening, and he went. On Monday evening he requested Dr. Hallock to go with him where he could witness some manifestations. Feeling impressed that the man would get some satisfactory evidence on the subject, Dr. H. went with him to the room of Mr. Conklin, where they found circumstances and conditions favorable to the accomplishment of their purpose. The gentleman referred to quietly seated himself at the table, and arranged his method of testing the subject. The first communication he received was the name of a deceased relative, of whom no one in the circle knew, except himself. With the consent of the power communicating,

## PERSONAL AND SPECIAL NOTICES.

MR. HUDSON TURTLE, on Tuesday evening of this week, gives his first exhibition, in the Stuyvesant Institute, of the Panoram of Creation, painted by him under Spirit-promptings, on one hundred and twenty-five feet of canvas. We have not yet seen this painting, but it is commended by artists and scientific men who have examined it, as a highly creditable performance. We shall probably have more to say of this picture in our next issue.

STUYVESANT INSTITUTE.

THE evening course of lectures by Bro. T. L. Harris at the Stuyvesant, pending an unusual session, if we may judge from the increasing crowds that are thronging to hear them, and the expressions of high satisfaction which we have uniformly heard from those who have attended them. Mr. H. will continue the course next Sunday, morning and evening, and perhaps for two or three Sundays following.

## Facts and Remarks.

CASES OF PROOF.—Some three weeks ago we took occasion to refer, in proof of one phase of Spiritualism, to the experience of Rev. Wm. Huntington, as related in his auto-biography entitled, "The Bank of Faith." For the purpose of exhibiting further specimens of the testimony in favor of Spiritualism, which may be gleaned from the experience of our opponents, as well as to show that demonstrated instances of spiritual or divine guardianship are by no means confined to the present or to ancient times, we are induced to add the following from the numerous analogous cases in Mr. Huntington's experience. He one time borrowed a guinea of a man, promising to pay him on a certain evening, when the man was to call for the money. In his destitution of all resources, Mr. H. prayed in *undoubting faith* that the money might be furnished him in time to pay the debt. On the day of the evening when the money would become due, he made a journey, and preached, not doubting that he would return with the sum required—especially as an *interior voice* seemed continually to say to him, "Faith is the substance of things hoped for." He, however, returned home without the money, and was in great perplexity to know why his interior promises had not been fulfilled. Still the inner voice persisted in repeating "Faith is the substance of things hoped for." The gentleman who loaned him the guinea soon came in, and just as Mr. H. was going to apologize for not having the money to pay, the gentleman said, "I come to desire you not to think of paying the guinea, for I have made you a present of it." Thus, without his knowing it, the guinea had been given to him in the heart of his creditor, who took this means to pay in *temporal* things for the more valuable *spiritual* treasures he had received from Mr. H.

ANOTHER CASE.—At another time Mr. H. was traveling on foot, and was out of money, when he felt a strong interior impulse to turn off from the foot-path in which he was walking, to a wagon road, though the walking there was not near so good. He obeyed the monition, and had not been walking in the wagon road more than half a minute when he found lying in the road a sum of money sufficient to supply his wants during the journey.

A THIRD CASE.—Mr. H.'s wife once fell sick, and her nurse, on coming to the house, soon discovered that they had no tea. She reported the fact to Mrs. H., who said, as by an interior prompting, "I rang on the kettle." "That would be of no use," said the nurse, "as there is no tea." "Hang on the kettle," replied Mrs. H., "and we'll see." The nurse obeyed the order, and before the kettle boiled, a neighboring woman, who had never been in the house, and had scarcely ever spoken to the family before, came in and brought them a quantity of tea. When orthodox sneers at Spiritualism, it should know that it is directing the shafts of its ridicule against facts like the foregoing which have occurred among the members of its own household.

PHYSICAL MANIFESTATIONS.—Mons. J. M. Barthelemy, known to our readers by his accounts published some months ago, of the sudden and mysterious appearance of books, medals, pictures, etc., in the hands of a medium in New Orleans, has recently been traveling north, observing the spiritual phenomena in the presence of diverse mediums. He relates some of the results of his investigations in the French department of the *New Orleans Bee*, from which we translate and condense the following particulars: At the house of Mr. Brooks, in Buffalo, a large piano sat with the key-board facing the fire-place. Against the wall, over the fire-place, was a clock, the door of which was closed. Miss Brooks, the medium, sat with her back against the latter side of the instrument, and facing the spectators in the room. Though the *étancé* was in darkness, it is certain, says Mons. Barthelemy, that Miss Brooks could not have reached the strings or keys of the piano, much less could she have reached the clock against the wall above it; and it is also certain that she did not move from her seat during the performances, as she was either talking or singing all the while, and a change in her position would have been instantly perceived. While she was singing, the piano played an accompaniment. Frequently the keys were swept forth a sound as though a finger or small stick had been suddenly pulled over them almost the entire range of the octaves. Questions were answered by a lifting of one end of the piano, and striking it rapidly and heavily on the floor. The bell of the clock was also used to rap out the answers, giving different sounds, the vibrations being now clear, and now deadened as if the bell were in contact with some foreign body; and the ticking of the clock would now cease and now commence again, as if the hand of an intelligent agent were meddling with the pendulum. The invisible performer having rapped out "good night," a light was brought, and the clock was found in its place with the door closed; the top of the piano was shut down, whereas it had been up before, and the keys were all out of their places, their ends forming a zig-zag line by projecting one beyond another. At Mr. Davenport's, in Buffalo, at Mr. Maxwell's, in Philadelphia, and at Mr. Conklin's, in New York. Mons. Barthelemy witnessed manifestations equally wonderful, but these we omit for the sake of brevity.

PROVIDENCE IN SMALLEST THINGS.—Why not a providence, either immediately from the Divine Spirit, or mediately through angels, spirits, and men, in *smallest* as well as *greatest* things, seeing that smallest and greatest created things are equally inferior to the Infinite? Judge upon this subject from facts like the following: An intelligent and religiously disposed man with whom the writer is thoroughly acquainted, and in circumstances of pecuniary depression, found it necessary to remove his family and furniture to another residence. Not having sufficient money to pay the cartage of all his furniture, he concluded to move the lighter articles by hand, and for this purpose he employed a small two-wheeled hand-wagon such as are used to carry young children along the streets. The vehicle was so fragile as to seem in constant danger of breaking under the somewhat heavy loads which it was found necessary to place upon it; but the man knowing that its services were highly necessary to him for the performance of a *certain amount* of labor, kept intently and trustfully praying that it might hold out until its work was done. Several times its wheels cracked and bent and its frame was on the point of breaking, but still they continued to perform their office. The last load was piled upon the fragile vehicle, conveyed to its destination, and discharged. The man then told his little boy to bring in the wagon, but the boy, on going to it, cried out, "The wagon is broken, father." On examination it was found that the rim of one of the wheels was smashed in; in such a way that it must have been done at the *very last revolution of the wheel*, as the wheel could not have made another revolution without jolting and thus revealing what had happened to it. A power similar to that which moves tables and other physical bodies seemed to have held the particles of that little wheel together until the *very second* that it had performed its uses, and then withdrew and permitted it to break!

RESCUED FROM BEING BURIED ALIVE.—Rev. T. L. Harris, while in New Orleans, in February, 1854, was requested to attend the funeral of a Mr. Augustus Wang. After promising compliance with the request, a powerful spiritual influence came upon him, and he was impressed to say that the Spirit of Mr. Wang was still connected with the external form, and in a degree conscious of what was going on. He requested that the funeral of Mr. Wang should be deferred, telling his friend that at the end of a day and a half the spirit would be entirely free from the form, previous to which, however, he would probably not make many manifestations of life, through the body. These sayings being communicated to Mr. Wang's family, they discovered faint, though distinct signs of life. Mr. Harris had told a lady to take Mr. W. by the hand and tell him that he (Mr. H.) was conscious that he had not left the body, and would see to it that he was not buried alive. The lady did so, whereupon Mr. W. distinctly pressed her hand. He lay from that morning until the next day at two o'clock, P. M., when Spirits announced that he had left the body, and marks of decomposition soon after ensued.

GRIOUS WARNING.—We are permitted to glean the following particulars from a communication written by a lady (Mrs. M.) to Mr. L. N. Fowler of this city. The lady wishes her name suppressed in any publication which may be made of the facts herein detailed, but Mr. Fowler assures us that her veracity may be strictly relied upon. She relates that as she was one time riding on horseback to meeting, she was strongly impressed that she was in imminent danger, and must dismount without delay. As her horse, however, was a very gentle one, and the weather was cold, and the ground covered with snow, she concluded to resist the monition and keep her seat. The impression was renewed in still more emphatic form, and this time she would have obeyed had not some persons been coming on behind her who would have laughed at her supposed folly. She however took her foot out of the stirrup to ensure greater safety, when the horse immediately and unaccountably began to gallop violently from one side of the road to the other, and soon dashed her from his back down a steep descent against a stump and knocked her senseless, and afterward she was so ill as to nearly lose her life. Had she promptly obeyed the interior monition and dismounted, the accident would have been avoided.

## TRANQUILLITY.

A POEM FROM THE INNER LIFE.

The following poem is especially commended to our readers for the elevating, purifying, and tranquillizing sentiments it contains.

A LAY I would sing of Tranquillity's mission,  
From heaven translated to earth's weary breast,  
Where it germs the first hope of a better condition,  
When Humanity learns the full meaning of rest.  
I would sing of its source in the Infinite Man;  
I would tell how it phases and sparkles with joy  
As it bursts like the rainbow, impatient to span  
The great arch of life's rainbow and deathless employ.

I would tell the poor squalid, nerve-palsied and dead,  
To each impulse of joy from activity shed,  
Brooding over despair till life ebbs by degrees  
Through each cramped vein sapped by senescent ease,  
That no indolent sits in the halls of repose,  
That no parasitic vine round his bright altar grows.  
As I long to pour out I seem barren of thought,  
Yet I feel that unnumbered pages are unto me brought  
From some unlettered page. I am conscious of laws  
Interweaving that mind with my own, whence it draws  
All of grandeur and beauty, of hope and desire,  
All of upward and onward resolve and aspiration,  
Every movement of heart, every movement of brain,  
Every effort that seeks some foul wrong to restrain,  
Every sense that upheaves in my innermost soul  
With a throbbing for the ill which it cannot control.

But I may not fill utter—man only can feel,  
Whilst his spirit is fettered and bound in its frame.  
I receive inspiration, but cannot reveal  
What it breathes, what it tells, or the fount whence it came—  
How it teaches of rest in the movement of brain,  
How it teaches of rest in activity's glow,  
How it teaches of rest in the endless refrain  
Of endeavor when life shall with love overflow.

I am chained, I am bound by an outward constraint;  
I may feel, I may know, but I never can paint—  
I can never unfold to the outer world's grasp  
What the Spirit unlooseth its yearnings can clasp;  
How that centre unfolds both beginning and end;  
How that centre unfolds both outermost and lend;  
How that all things created are bound by a law,  
From their centres all strength and all soul-life to draw;  
How in man throes of conscience are moulded each intent;  
How from love-centres of quiescence and radiance sent;  
How all effort out-flowing from innermost will  
Represents but the law of the fountain and will;  
How the Infinite Heart and the Infinite Brain  
Through this law reaches life in the outermost plane,  
Whilst degrees are unfoldings of love in its stage  
Of progression from youth to the food-life of age;  
How each thought that flows out through a channel of use  
Is an angel sent down to correct an abuse,  
From that love-breathing Center whose Infinite Will  
Measures out till the thirsting heart drinks to its fill.

An Angel dwells ever in God's holy light,  
(So I read in the Book—in that record of time.)  
An Angel is filled with all power and might  
(So I read in the Book—in that writing sublime.)  
An Angel is blessed with that infinite peace  
That surpasseth all knowledge (so readeth the Book)  
And his joys never end but forever increase  
As the river flows out from the overflowing brook.

What the life of an Angel? My spirit here cries,  
What the joy of a life 'midst God's own harmonies?  
What the scenes of enchantment through which they must pass  
Whose freed souls reflect him as an imaging glass?  
Do they dig? do they brow? do they toil with the hand?  
Do they sow? do they reap? do they plant in the spring?  
Do they sickle the grain for the fall harvesting?  
Do they suckle the pulses of love?  
Unto souls that reply with the notes of the dove?  
Do they effort their thoughts? do they doctore each hope?  
Does each angel's fret of love to a life blossom open?  
Or does action's wavelet in a sensuous dream?  
Is a ripple unknown to life's currentless stream?

Here I pause, for my spirit has led the refrain,  
And through prayer must it find inspiration again.  
All of joy as I learn from the Spirit returning  
All of joy in those heavens for which man is yearning  
All of joy in those mansions where Angels reside  
Wells from love gushing out in an unending tide  
From that Heart of all hearts, from that Infinite Point  
Where pulsations of mercy no time-beats can count;  
Where life is forgiving, creating, renewing,  
Unfolding, uplifting, supporting, enduring,  
Into all who receive him implanting his soul  
Till man's selfhood is conquered and yields its control.  
When the Angels receive him they bear him away  
With their swift-winged feet to the confines of day  
Where Humanity dwells in the borders of Time  
Darkened out from his light by the shadows of crime.  
There arrived, they unfold him with soft winning grace,  
In revelation at times of an angelic face.  
In revelation at times through a mystical spell  
Binding heart unto heart as tongue never can tell;  
In revelation at times through a musical strain;  
In the dew-drop, the hare-bell, the summer's soft rain;  
In the details of life; yet far nobler than all,  
In the tear that wipes out a frail brother's worst fall.  
Such is life in Heaven where Angels reside,  
And where peace is releasing from all selfhood and pride;  
Where all joy is in giving, supporting, sustaining  
By means of that life that are evermore draining  
From his Heart of hearts, from his Mind of minds,  
From his Soul of souls which no weariness finds  
In supporting, sustaining, uplifting, releasing,  
In renewing, refreshing, advancing, increasing,  
Till all effort is lost in the sense of delight  
Streaming down through the soul with an intense light,  
As it owns the great law of obedience and knows  
That Tranquillity springs from the selfhood's repose.

In the strain I have sung in this inspired song  
I have unfolded truths which no jest can destroy;  
I have sung of true rest as we journey along  
Gathered only in effort and ceaseless employ—  
Not of energies steeped in the senseless desire  
Of upbuilding the selfhood, or pampering lust,  
But in giving up self for a higher aspiration.

In receiving God's strength in return for our trust  
When this destiny comes to the fettered and bound;  
When this triumph of faith over selfhood is found;  
When this truth is implanted in man's weary breast,  
That from God is created, from him alone rest;  
When the soul is uplifted, to see the great law  
Of God working through man as it never yet saw;  
When the mind is released from all pressure of care  
By the conscious perception that Jesus is there,  
Moulding every intent of the heart and the brain—  
Then shall peace and delight come to the weary angel,  
And the mind shall expand with feelings of thought,  
And the heart shall run over with visions unthought,  
And the cry shall come from the sense-darkened land,  
That the day of renewal is nearly at hand.

When old earth from its throes like that storm-driven bird,  
Bearing back the glad tidings that land had appeared,  
Shall return to the Eden from whence it first came,  
With the olive branch wreathing its glorified name!

NEW ORLEANS, September 15, 1855.

G. W. C.

Great Harmonia, Vol. IV.

OUR readers are reminded that we have just received a supply of the Fourth Volume of the GREAT HARMONIA, by A. J. Davis, and that we are prepared to supply orders, wholesale and retail. We have not yet had time to acquaint ourselves with the contents of this volume, but we may give a more extended notice of it in a future issue. Price \$1. Postage 10 cents.

## LIFE IN THE SPHERES.

We are indebted to a dear friend who resides in Jackson, Mich., for the following communication, received a few weeks since by a circle of Spiritualists in that place. The invisible Spirit-author claimed to be Lord Byron. The communication reads as well, but the critics will probably find it difficult to accept it as an emanation from the great Poet.—[Ed.]

IN HUMAN LIFE

Developed as the great Creator will,  
There are almost as many phases as  
Would need the sands upon the ocean's shore  
To number, and each phase must be described  
Before the history of life within  
The spheres of being manifold, shall be  
Entirely written! And the first of epochs  
Is that of mortals, as they live and act  
Upon the earth, material and gross,  
You now inhabit.

Then they part from earth  
(As earth is understood by mortal men),  
Not part indeed, but leave the form behind;  
Lay it aside, and take the better shape  
Which angels wear, as mortals often dream  
And poets seem to see.

And then again,  
Successive changes come, as came the first,  
Deaths follow deaths, and from the lower spheres  
To higher realms, and aims the life, doth rise  
With each succeeding change. But, mortal, know!  
No death is feared except the first! But hope  
Instead points to the hour of change, as that  
Of more ecstatic life. Far in the spheres  
Beyond the mortal, there is felt and known  
The distant glimpse and radiance which comes  
From the spheres to the lesser light—  
Life in the superiors is governed much and feels  
The mighty influence of such facts as these,  
As in the mortal life the hearts of some  
Devote to their Creator, constant rise  
O'er each adversity.

Thou dreamer! when  
Thou darest wildly and then dost dismiss  
As all irrational thy dreams, 'tis then  
Thou nearest gain'st a knowledge of the truth,  
But only in faint glimpses, for there is  
A use, a purpose, and a meaning in  
The whole of what thou seest in.

BYRON.

## SPIRITUALISM OF THE BIBLE.

NUMBER TWO.

JOHN WESLEY A SPIRITUALIST.—FURTHER EXTRACTS FROM HIS SERMONS.

"Is it not their [the Spirits'] first care to minister to our souls?"—"They may assist us in our search after truth, remove many doubts, and difficulties, throw light on what was before dark and obscure, and confirm us in the truth after goodness."—"They may warn us of evil in disguise, and place what is good in a clear, strong light."—"They may gently move our will to embrace what is good, and fly from that which is evil."—"They may, many times, quicken our dull affections, increase our holy love and filial fear, and assist us more ardently to love Him who has first loved us."

"May they not minister also to us, with respect to our bodies, in a thousand ways which we do not understand?"—"They may prevent our falling into many dangers which we are not sensible of, and may deliver us out of many others, though we know not whence our deliverance comes."—"When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improbable, that this is effected by the ministry of an angel."—"And perhaps it is owing to the same cause that a remedy is unaccountably suggested either to the sick person, or some one attending upon him, by which he is entirely cured."

"A pious writer observes, there is a threefold *commune* of divine Providence. The outermost circle includes all the sons of men. He causeth his sun to rise upon all. With an interior name, he encompasses the whole visible Christian church; all that name the name of Christ, all that worship God in spirit and in truth."—"Whoever is not happy, yea happy in God, is not a Christian."—"Is not God a Spirit? and therefore to be worshipped in spirit and in truth?"

"I saw a new heaven and a new earth."—"He that sat upon the throne said, Behold, I make all things new."—"Every part of the earth will naturally produce whatever its inhabitants want. . . . or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be equal to angels; so on a level with them in wisdom as well as strength; so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other."—"For all the earth shall be a more beautiful paradise than Adam ever saw."—"He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that 'his mercy is over all his works.'"

"The horrid state of things which will present, will soon be at an end. On the new earth, no creature will kill, or hurt or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb, no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wailing or destruction seen on the face of the earth. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; they shall not hurt nor destroy, from the rising of the sun to the going down of the same. But the most glorious of all will be the change which then will take place on the poor, sinful, miserable children of men."

CHRISTIAN.

## SPIRITUALISM AND ITS SEQUENCES.

MESSRS. EDITORS.—Although popular ministers and the popular press generally is silent upon the subject of Spiritualism, or, if anything is said, only slurs against it as if it were too supremely absurd to be worthy of notice, yet it seems to be attracting the attention of every intelligent person throughout this part of the country, and obtaining favor accordingly.

I have never witnessed the Spirit performances, such as the "rappings," "tippings," etc. Who does not believe that such things are done, must believe "all men are liars." But I have, with a mind unprejudiced, and although somewhat skeptical, open to conviction, studied well its teachings; and my opinion of it is, that while Spiritualism is without the egregiously absurd inconsistencies, the superstitious and pernicious conceptions of future existence, and the weak, indiscriminate moral teachings of many of the holy popular theological doctrines, it endorses every pure and holy sentiment, and comprises every reasonable dogma that they contain; and it is in harmony with itself and with Nature. It teaches us ourselves, our relations to universal Nature, our duties, and our destinies.

I believe that all those who are in search of Truth, whose judgments are unbiased by narrow creeds, and whose minds are unperturbed and disengaged uncontaminated by contact with the evil influences of this degenerate world, can not fail to appreciate, and will fully embrace, the truly noble, glorious and elevating principles of Spiritualism. Here can be found pure waters, fresh from the Eternal Fountain, where-in to bathe the weary soul and cleanse the sinful heart.

POLAND, ME., September 20, 1855.

Mr. Randolph's Lecture in Brooklyn.

P. B. RANDOLPH will deliver a



**A. J. BRADY, PRINTER,**  
**No. 342 BROADWAY, (Spiritual Telegraph Buildings.)**  
*Hayes & Wood's Steam Press Process, 12 Spruce Street.*